ting in unquenchaole effulgence from the farthest extremities
of space, enduring from all eternity, and yet perennially un-
folding the wonderful pageantry of time and incident, He is
all-in-all, alike transcending and pervading, at once imma-
nent and self-contained—the perfect Lord of the universe.
The Law that sways and sustains, the Light that illumues
and interprets, the Power that guides and controls, the
Wisdom that plans and designs, the Providence that caters
and fosters, the Love that cherishes and saves, He is all-
in-all unto us.
According to the Rishis, He is the only Reality, beneath
and behind, about and around, above and ahead of L.S,
eterrally encompassing us—the basis and loundation, the
.rue substance, the enduring Essence of the whole round of
existence ; that which shines in the star, blooms in the
flower, sings in the nightingale, smiles in the rainbow, lisps
in the child; that permanent, lasting, all-penetratLog, all-
sustaining Reality in many forms, in diverse shapes in-
weaving itself into the very structure of being. But for
Him, void of Him, abstracted from Him, what were we
all, what were this solid world, what were

these radiant
orbs, what were this bracing atmosphere?
Mere shows,
fleeting shadows, unsubstantial dreams,
vanishing mists ! He
dwells in us, filling us, permeating us,
shaping us. From
Him, the tongue has learnt the magic art
of speech. From
Him, the eye has acquired its wondrous
power of sight. From
Him the ear has derived its marvellous
cape city to receive
and record every whisper. Aye, every
faculty is a clear
mirror for the impression, for a faithful
reflection of the ex-
pressions and manifestations of His Life.
To sum up, contained in Himself in the
beginning as
Satyam—jnanam—anantham in His
unmanifested and trans-
cendent Existence, coming out into and
becoming immanent
in. the universe as *Anandarupamamritam,*
prospering and
perfecting it as *Santham—Sivam—*
*Sundaram^* resuming it into